children such as were playing about them. We were ready-made reproductions sent back by my father and Uncle San Lin who disappeared into an unknown world many years ago. At house after house, and at the same houses year after year, we sat in a row on the benches they kept on the verandahs of all houses, eight children awkward and restrained, while the old people peered and chuckled at us: "Yes, that is San Lin, all right—but there is Htwa Yin's nose; look at this expression, it is Maung Chit Kaing himself—oh but look here, here is the image of Maung Pyant, yes, exactly Maung Pyant, hullo you little Pyant, oh, look at her." This was my poor sister Mya Mya whose face seemed to be the quintessence of the features of my father and all his brothers and sisters. My sister Aye and I, who had the good fortune to take after my mother's family, were noticed very little during these visits, but my poor little Mya Mya sat there solemn and unhappy, thrusting her face out until even to us she looked comically like the forty-year-old aunts and uncles.

When I think back on eating the fruits of Grandmother's garden, they seem to have the quality of some heavenly ambrosia about them. They were all such luscious fruits. For example, the durian, the fruit which foreigners describe as smelling most foul, usually had in Rangoon only a thin layer of the precious golden flesh around the seeds. In this garden we ate only *shwe-dinga* durians, gold-sovereign durians, whose flesh was so soft and full that a gold coin could be stood on edge on the seed and be buried in it. Moreover, the eating of durians in excess was usually discouraged anywhere else, because of the heating qualities of the fruit, but here they grew beside the cooling mangosteen, which we always ate after the durian. This delicious fruit never travels successfully; even from district to district it gets bruised and stained. The mangosteen tree was most exciting to me as a child. It was full of dark foliage and the distilled nectar of the snow-white fruit seemed to be enclosed in bitterness and fraught with dangers, for the thick skin which contains tannin was bitter, its stain was indelible and to be kept carefully away from our clothes, and the fruit itself was said to be poisonous when eaten with sugar. This was owing to the belief that the sap of the rind made a toxic combination with sugar. Even the coconuts in Ye had a succulence about them. They were so abundant in the garden that we discarded all the fruit in which the meat had hardened beyond the *zun-chit*, the "spoon-scrape", stage when the flesh was of such tenderness that it could be scraped up with a spoon as a transparent jelly, to be put into the drink of coconut water. We were encouraged to drink this because it was said to make the heat "kick" and come out of the system. The grains of the pomeloes also were swollen

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craned and her eyes round with wonder and appetite, her thanakha legs 527
sticking out brown and chalky from under her white petticoat.

Hand in hand with the keen delight in the tastes of food goes our 262
interest in the physiological effects of foods. Thus medicine and food 827
are closely allied, and the good health of a normally constituted person is maintained with very little reliance on bottled tonics, even among modern townspeople. For this reason, too, Burmese people often eat foods which are not altogether good for them but the taste of which they like, and they rely on the counteracting effect of the antidote food which is usually contained in the recipe. "Neutralization is more epicurean than prevention." Just as the cooling mangosteen is eaten after the heating durian, the pickled tea-leaf which contracts the menstrual flow of women is eaten with ginger, which, shredded and pickled in lemon juice and salt, can be eaten in large amounts to have a counteracting effect. Cucumber also causes *lay-hto-tè*, the wind-to-pierce in the body, but citron is *lay-naing-tè*, conquers wind. Citron leaves and cucumber are often seen on the some to-sa-ya plate. Mushrooms which have a toxic effect are cooked with the water-greens called *ga-zun-ywet*, which not only counteract the poison but also provide a neutralizing

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• 827

green taste to the richness of mushrooms. When we were constipated, my mother gave us a sherbet of tamarind, sweetened with jaggery—the cooked sugar juices of the palmyra palm—both of which are purging. The sherbet tasted cool and delicious and the jaggery has, in addition, a soothing effect on the stomach and intestinal linings. Guavas are best eaten green and crisp, when they might give one a stomach ache, but in any case they taste better when dipped in yet-sa, the linctus powder with digestive properties. There are numerous other examples. A crowning one may be seen in the *zi-byu-thi*, the Indian gooseberry, which has an astringent taste that on drinking water leaves a clean sweetness in the mouth. The contracting effect of this on the menstruation of a woman is considered so great that some elders say: "A girl has but to sit under a zibyu tree for her menstruation to stop." College girls of Rangoon University used to eat these fruits by the pile, sucking the pungent juices out of each bite as they talked and talked, and then they all trooped over to the college food shop where they each ate one anna's worth of ginger salad and never knew any ill effects.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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of the seitathit, or results immediately connected with ideas, throughout all the five stages of meditation up to upekka, lead to rewards in the twenty superior heavens, where the contemplative gradually frees himself from the thanya, or false persuasions, and acquires a contempt for matter.

All this action has its place in the manaw, or the seat of knowledge, and is duly explained to the Burman when he is in the monastery school, and afterwards, perhaps, in discourses of the Yahans in the rest-houses on feast-days, or other suitable occasions. Unfortunately, however, the matter is, to say the least, a little obscure, and not by any means easily to be grasped. Accordingly, the superstitious Burman having got a confused lot of big words into his head, after letting them simmer there for a while, evolved from his internal consciousness the notion of the leip-bya, or butterfly spirit.

This personation of the soul in a fairy-like form had natural elements of attractiveness in it; and the consequence is that the error of the unphilosophical Burman long ago has grown into a present national belief, and it is universally accepted that the life of man resides in the leip-bya and dies when it disappears. The man at the point of death opens his mouth and the butterfly escapes from the body, but only to die at the same time. Many strange things are explained by this doctrine. For example, the leip-bya is the cause of dreams. It is not absolutely necessary that the butterfly should remain constantly in the body; death will not necessarily ensue from the separation. When the man is asleep, therefore, it leaves the body and roams about far and wide. But in these wanderings it can only go to such places as a person to whom it belongs has previously been in. A straying from known paths would cause extreme danger to the sleeping body, for it might happen that the butterfly would lose its way and never return, and then both would die—the body because the animating principle was gone, the leip-bya because it had no earthly tenement to live in. The butterfly is enabled to perform these journeys through its existence as thwe seit, or soul of the blood; and it is the state of this blood which makes the leip-bya more or less inclined to roam, and directs its movements. If the

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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774 blood is feverish or excited in any way, the butterfly necessarily
827 becomes restless, and wanders about more or less rapidly and into more or less strange places, according to the degree of perturbation. Therefore it happens that the soul thus existing in itself, and straying or flying at random, sees extremely
774 strange and fantastic visions on these voyages. An elabora-
823 tion of this notion divides dreams into three special varieties: those which occur at the beginning of sleep, those about midnight, and those in the early morning; or the false, the mixed, and the true. Bedin-sayās and wise women are for this reason always very particular in their inquiries as to the precise time at which the dream occurred. If they foretell wrongly it is, of course, because the questionist made a mistake as to the time when his vision appeared to him.

774 These night wanderings of the butterfly spirit are not
776 without their dangers. In addition to other hobgoblins and spectres, Burma is especially plagued by evil spirits called bilus—creatures in human guise who devour men. If they will eat the corporate man, there is small doubt what will happen to the fragile butterfly spirit should it come across such an ogre. Cases do happen when the leip-bya is gulped down, and then the man has slept his last sleep. More often, however, it is only a case of leip-bya lan; the soul is scared, and in its terror sometimes runs into unknown regions, from which it is unable to retrace its steps, when of course it dies and with it the owner; or it rushes home to its bodily dwelling-place with such precipitation that the whole system is
753 disorganised and sickness follows. This butterfly theory,
757 therefore, offers a grand field for quack doctors, of whom there are unfortunately a very large number in Burma. When a man falls ill they dose him with all the drugs and simples they have in their little bamboo phials. If he does not get better after taking even the fungus from the roots of the bamboo, culled in the eclipse, or vegetable soot prepared at the change of the moon, then there can be only one opinion; the leip-bya has had its system shaken by some ghoulish sight; or perhaps it is being kept in durance vile by some tasé, some demon (in the sense of the Greek δαίμων), or by a sôn, a wizard. In this case no bodily medicine can be of any use, were it even that celebrated

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
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A very close connection is believed to exist between mother and child during 853
the nursing period. Certain observances are necessary. For example, the mother 262
must not eat tomatoes at this time, for they may appear in the baby's stools;
for the same reason, she must abstain from green vegetables. Any falling out of
her hair during the nursing period is said to be caused by bubbles blown into [827]
her by the nursing baby. To prevent the milk supply from drying up, the nursing
mother avoids fruits of astringent quality, such as pomegranates and buds of the
banyan. She must also take care not to allow milk to fall on the floor and dry.

The Burmese baby is weaned very gradually, beginning at the age of nine 862
months to a year in most cases. This is facilitated by the mother's application of
some bitter substance to her breasts.

From infancy an attempt is made to mold the child's features. The ears are 856
pulled outward and the bridge of the nose is pulled upward, to prevent a flat 826
nose. A protuberant, prominent forehead is disliked; to prevent it people play
at bumping foreheads with the child. To elongate its neck the child is held
under the chin when lifted up from its bath. After being dressed its limbs are
pulled straight and it is wrapped around, to insure straight growth. A baby girl's
nipples are squeezed to prevent her having a large bosom.

Naming. The Burmese believe that one's name can influence the course of 551
events in life; therefore the name of a child is chosen with care. Burmese personal
names consist of monosyllables that are selected in a rather intricate manner.
The thirty-three characters of the alphabet are traditionally divided into seven
groups, each corresponding to a day of the week. The first syllable in a personal
name begins with a letter belonging to the group of letters assigned to the par-
ticular day of the week on which the child was born. Another syllable begins
with a letter belonging to a day that is considered congenial to the day of birth.
In the urban centers the tendency nowadays is to follow these rules only for the
first term in the name. The syllables of the name stand for qualities of character,
physical beauty, various gems, wealth or prosperity. Boys' names usually denote
strength, success or brilliance, while grace, beauty, tenderness, and various
precious stones are the most common meanings of girls' names. A son is never
named syllable for syllable after his father, for this is considered disrespectful
and an obstruction to each other's prosperity. There is also a tendency to avoid
naming children after deceased relatives. Terms indicating large numbers, such as
million, *lakh* (one hundred thousand), sometimes appear in the names of both
sexes. An interesting contemporary example is the comic strip heroine of a leading
Rangoon daily newspaper, Than Than, literally "Million Million."

The name of the child is rather informally conferred by means of a feast to 553